000 26--During the Republik, when the bridal party arrived at the groom's house, after dismounting his sister from the mule she was riding, the bride's brother went into the room that she was to share with the groom and fired a shot in it in order to get rid of any evil magic which might have been there. This is not done today; and in any event, [178] as firearms have been forbidden since the days of the Spanish administration, [656] people have been throwing firecrackers at weddings for the last 30 years or more.

[562] 27--In the Rif, women dance for men, never with them.

[535] 28--We do not know just which Bni Hmid is meant, for there are two [114] tribes of this name: Bni (or Aith) Hmid, in the Sanhaja Srir west of the Rif, and Bni Hmid s-Surraq ("Bni Hmid the thieves"), in the Jbala, the second generally being considered to be an offshoot of the first. As the first falls into the boundary of the old Spanish Territorio del Rif (now Province of El Hoceima) of which Blanco was administrator, it is probably the group he means.

29--Not daily, but whenever they feel the need to do so, about once or twice a week.

30--In Berber law as elsewhere, the testimony of witnesses puts the seal on the defendant's guilt.

31--What Blanco probably means by this European legal circumlocution is any case which cannot be decided on the spot.

[685] 32--After a man accused of damages to a field or irrigation ditch belonging to another person admitted his guilt, the injured party called in the aquwwam or agricultural expert, who assessed the damage and was paid one-third of the fine money by the owner of the field or ditch.

33--Quoted in extenso in La Ley Rifeña, op. cit., pp. 21-8. The qanun in question comes from the tribe of Aith Waryaghar, and involves several lineages of Tazurakhth, in the subclan Aith 'Adhiya, clan of Aith Bu 'Ayyash.

34--The original meaning of the word is "announcement, good news". In jural-legal terms, it refers to a small sum of money (rbsharth) given by one man who has lost some article to another to watch out for it.

35--Collective or plural oaths, perhaps more than any other institution, are the touchstone of the Berber judicial process. It is unfortunate that available sources on this crucial subject are so few and far between.

[648] The French, who underwrote Berber customary law with every means at their disposal, fostered, protected and encouraged the institution of plural oaths; but after independence in 1956, the new Moroccan administration did away with custom and oaths in one fell swoop.

[113] Rifian oaths have not been in existence since the Ripublik. The only published reference to them, and it is a most inadequate one, is in Edward Westermarck, Ritual and Belief in Morocco, 2 vols. London: Macmillan, 1926, vol. I, pp. 513-4.

36--A man accused by a woman of attempted rape had to swear to his innocence, but without cojurors, even during the Republik.

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65--In the Jbil of the Aith Waryaghar, hunting is entirely voluntary, and those who wish to hunt on a certain day go off in a group to do so.

66--In the Jbil of the Aith Waryaghar, the catch is invariably divided up equally among all the hunters present; and this holds true even if there are twenty hunters and all they catch is one rabbit amongst the lot of them.

67--As the catch is equally divided, so possible fines incurred are equally shared.

[411] 68--Usually a long stick, called r-mitrag, which is bound with copper wiring, and which Rifians can throw with incredible accuracy, killing birds on the wing with it, etc. Rifles were sometimes used to hunt rabbits during the Republik, but seldom, because cartridges were expensive and could be used to better advantage on one's enemies. Since [648] 1926, firearms have been prohibited in the Rif; for the Spaniards, [656] and their Moroccan successors, thought and think that the combination of Rifians and rifles was and is too dangerous to leave alone!

The radius of action of a throwing stick is not measured in the mountains of the Aith Waryaghar, although hunters there generally wait until an animal is up to five meters ahead of them before throwing, because if a rabbit's face is smashed up by a blow from a r-mitrag, the hunter who threw it is accused by his fellows of being [124] a poor shot. My informants state, furthermore, that what Blanco says [114] above is false, because of the invariably equal division of the catch.

It is always customary to pronounce the formula "B-ism-illahi [788] r-rahmani r-rahim!" (In the name of God, the Merciful, the Compassionate) before throwing at an animal, as this renders it halal (i.e. permitted to be eaten); but generally, if an animal is found dead, it is thrown away.

Hunting with ferrets (nims, pl. inimsan) as well as trapping (dhakhshifth, "trap") are also common. The owner of the ferret gets the head of any animal captured by it; and the owner of a trap has the right to any animal he finds there, although if it is inedible or tabooed, he throws it away.

[114] 69--This is a contradiction of a previous statement by the author, in which he says that each party must pay 50 duros.

70--This, of course, would almost always turn out to be the case (vide [593] remarks on inheritance of property by women). What Blanco does not say, [848] however, is that her brothers would probably kill both their sister and the man in question, especially if she became pregnant.

71--This means, as mentioned in note 50, six cojurors (the accused and five agnates).

72--This was in the Republik. During Spanish times, a person was fined 5 duros (25 pesetas) for failing to take food to the fqih, and since independence the fine has been doubled to 500 Moroccan francs. Even in the Rif, the cost of living has gone up!

[114] 73--The dhwara concept of sending out a different shepherd or goatherd every day to pasture the animals of the jma'th by turn has never existed among the Aith Waryaghar.

A, [For information on the inheritance of property by women, see pp. 207-208--Analyst]

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[656] 187--Firearms have been prohibited in the Rif since 1926, and still are at date of writing (1961).

188--In the Jbil of the Aith Waryaghar, a hunting party always consists of at least four or five persons, more often ten to twenty; and it hunts the whole day, away from the village, returning home only at night. The catch, even if only one rabbit, is divided up equally among the hunters, no matter how many; and on the same principle, fines are equally shared by all members of a hunting party. The owner of a ferret (nims, pl. inimsan) which has caught an animal gets the head; and the owner of a trap (dhakhshifth, made of iron and generally reserved for larger animals) into which an animal has fallen has a right to the whole animal, even if someone else should discover it in the trap before the owner arrives. If an animal in flight passes through the land of any person, it still belongs to the hunter no matter who catches or kills it; this, however, presumably does not often happen, for hunting is always done away from the village.

[411] Rabbits and hares are always hunted with sticks, and in snow. Generally, the hunters wait until an animal is up to five meters ahead of them before throwing their sticks, because if a rabbit's face is smashed by a stick, the man who threw it is accused of being a poor hunter by his fellows.

[788] It is customary to pronounce the Muslim invocation "Bismillah r-rahman r-rahim!" ("In the name of God the Merciful, the Compassionate!") before throwing or shooting at an animal or before setting a trap, as this act renders the meat halal, or lawful for human consumption, the same as if its throat had been cut. If an animal is found dead (inwardhas, "dead animal"), it is thrown away.

189--What is presumably meant here are qadi's and other Muslim legal personnel.

190--As the catch is equally divided, so fines are equally shared, among the hunters.

191--The only dogs used for hunting in the Rif are a kind of greyhound or saluki, called in Rifian ushshai, pl. ushshayen. Hunting with greyhounds, however, is not done in the Jbil of the Aith Waryaghar.

192--This proves that hunting is indeed a corporate and cooperative venture, based on a principle of share and share alike.

193--In other words, it is the presence or absence of a circle around the burrow which denotes ownership and which is in fact the most visual and reliable proof of same.

194--And in the Jbil of the Aith Waryaghar as well.

[13] 195--Blanco and R. P. Esteban Ibáñez, O.F.M., Diccionario Español-Rifeño, Madrid 1944, p. 355, both give as the term for "partridge net" thinigmarth, pl. thinigmar (which also means "hunting"); and Ibáñez lists this as the term in use both in Ibuqquyen and in Iqar'ayen. In the Jbil of Aith Waryaghar, however, a partridge net is termed dhabhyuth.